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ABSTRACT

In this paper the author takes the position that integrated schools are basic to a genuinely integrated society. Similarly, only through equal education can we offer equal opportunity to every citizen. Segregated schools, the author states, are a result of poverty and government sanctioned segregation in other areas. The most obvious of these areas is housing. The most effective way to achieve school integration, given this situation, is through redistricting and busing. The author demonstrates the contradictory nature of arguments against busing for purposes of integration, pointing out that transporting children to school has been a part of American educational tradition for a century. Poverty and race are often confused as issues in school segregation. This paper asserts that it is socioeconomic class, not color, which is the real issue in school segregation. Few parents would object to their children studying with a black child whose parents are doctors. By isolating poor children in inferior schools, however, we are virtually assuring them of remaining in the social cycle of poverty and ignorance. Everyone stands to lose. The author of this paper posits that a segregated society is analogous to an isolated gene pool in which species eventually atrophy or die out. Diversity, on the other hand, stimulates innovation and creativity. Children in integrated schools, as well as having equal educational opportunities, can stimulate each other in the interest of a vital and dynamic society. (GC)

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BEYOND BUSING:

A Societal and Genetic View

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"The key to mankind's evolutionary success is neither bodily strength, nor robust health, nor resistance to environmental insults. It is the genetic basis for adaptability and change....."

- Theodosius G. Dobzhansky

"Even Indians and white settlers mixed corn of different colored grains before planting, for experience has shown that a greater yield was obtained when there was a mixure of kinds than when a single type of corn was planted."

- A.M. Winchester.

"Our nation is moving toward two societies, one white, one black - separate and unequal."

- National Advisory Commission on Civil Disorders.

"Civilized men have gained notable mastery over energy, matter, and inanimate nature generally, and are rapidly learning to control physical suffering and premature death. But, by contrast, we appear to be living in the Stone Age so far as our handling of human relationships is concerned."

- Gordon Allport

"All men are caught in an inescapable network of mutuality. Whatever affects one directly, affects all indirectly."

- Martin Luther King

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less...any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

- John Donne

BEYOND BUSING:

A Societal and Genetic View

"Objectivity is especially important and especially difficult to achieve when the topic is as controversial and emotionally charged as the one before us."

- Nancy H. St. John

INTRODUCTION: A Personal Statement.

Professional research can always be found to support any personal point of view. Therefore, before I can begin to discuss desegregation in a supposed "professional-objective" manner, I feel an obligation to state my personal subjective biases and prejudices. These prejudices are, of course, based upon my experiences. I have been involved with desegregation since I was born because I was born in the United States of America.

In the early 1930's, I was playing in the streets of New York with the black daughter of the janitor. She did something that made me angry and I called her a "chocolate bar." An old man passing by said to me, "That's not a very nice thing to say." I felt very badly. My mother always taught me that all people were equal, but she held my hand a little tighter and pulled me closer to her whenever we passed any black people on the streets.

I graduated from Hunter College and was assigned to teach in Harlem. Los Angeles teachers today are protesting their reassignments to "minority" communities. All of us knew in 1946 that our first teaching assignment would be

in Harlem. But, if we were "good" and "knew someone," we could count on reassignment to a "better" school in a few years.

My first school, P.S. 120 in Spanish Harlem, was a decrepit smelly building. It was one of the few schools in the city on double schedule. The teachers boasted that they were "drawing paper" teachers (.i.e., "You just have a lot of crayons and keep the kids drawing all day."). The principal was a sex pervert who had been demoted three times - Forest Hills, rich school; Bronx, middle-class school; Harlem, poor school. During my assignment, he molested a few Puerto Rican girls on various staircases. He was given early retirement only because the assistant principal caught him twice, called her friend at 110 Livingston Street and cried that she "couldn't stand to look at that kind of thing anymore."

Ten years later, one of my friends explained to me that her mother "could pass for white anytime." When my friend was born, she was the long-awaited first girl after six boys. But, her mother kept her face hidden and would not show her to relatives or friends because she was VERY black - blacker than her six brothers.

In the early 1960's, one of my graduate students was a principal from Natchitoches, Louisiana. She told me that she came to California every summer to get a better education. She reported to the graduate class that desegregation would be easier in Natchitoches because they were strong and they were "overcoming." The statue of the "black-boy-greeter" had been torn down from the town square and white crosses weren't being burned on her front lawn anymore.

A few months later, in another class a male student exploded, "This garbage is ridiculous! I'll never let a nigger in my house. All they want to do

is to marry my daughter." In that same class, a white student asked a black student, "The Negro children - they really don't want to be touched, do they?" The black student replied, "Do you really want to touch them?"

In 1970, one of my black graduate students told me of the troubles he was having with his ten year old daughter. Within the past few years, he and his wife had been able to save enough money to move into a "nice" neighborhood in Inglewood, California, so that his children could go to a "good" school. A "bad element" had recently been assigned to the school. Some boys had harassed his daughter coming and going to school. He said, "She has never heard that kind of language at home. She doesn't know what those words mean. She can't eat. She has cramps. We're taking her to a psychiatrist now... what shall I do.. where can I move?"

The next day, I had a luncheon appointment with the Human Affairs Coordinator of Inglewood. He was white. In the course of our professional conversation he asked me, "Where is a good place that I can move to? We have just moved here from the east when I got this job. I thought this was a good school area. Now they have built some housing projects near us and a "bad element" has moved in. I don't want my kids going to these kind of schools." (I wondered whose kids his would like going to "these kind of schools.")

On a European tour in 1972, I traveled with a black family from Los Angeles. The children were 12 and 14 years old. Their mother was a biologist and their father was an engineer. He told me that several years ago he had obtained a realtors license so that he could find a house in a "good" neighborhood and have his children go to a "good" school. He had been quite

pleased to find a home in the Fairfax neighborhood of Los Angeles where "the Jews live because the Jews always insist on good schools." However, after five years a"bad element"had moved in. His children would now be going to high school with black "hoodlums." As an educator, did I know of any neighborhood where he could live and where his children would not have to go to school with nigger trash?

Last year, I drove daily from schools in upper-class white areas to poverty areas. One day, while I was sitting on the floor of a kindergarten class in a comparitively new school in Compton, I glanced up at the ceiling. It was peeling and the plaster was hanging in huge chunks. I wondered who had let out the bids for the construction of the school. I prayed that a chunk of the ceiling plaster would fall on my head. Then I could start a court suit and find out why a new building was falling apart. The teachers' lavatories were flooded. So were the children's toilet facilities. As I walked along the corridors, I had to be very careful not to brush against the walls — bare hot wires were exposed from the majority of the electrical outlets. In most of the classrooms I visited, I observed the slave mentality of the teachers foistered upon the children. The teachers either neurotically screamed at the children to obey or quietly tried to cajole them into a robot-like conformity.

A few weeks ago, my hairdresser said to me, "I know it's wrong. I guess they're human beings also..but I'm just afraid of them. They're so dark." My postman told me, "If anyone of those niggers tries to move into my neighborhood, I'll get a gun and shoot him." A supermarket checker remarked to me after she had served a black family in front of my, "It's not fair to have those poor children in our schools where they can see our children wear

good clothes and talk good English." And, a reassigned Los Angeles teacher complained to me, "The system is unfair. My black kids need me here and they like me. Those lousy Mexican kids don't like me and I don't like them."

My discussion of desegregation will be biased because I am a biased professional.

RACISM: The Society and Government Policies

An overt pervading racism is deeply embedded in the American subconscious and as deeply engrained in its institutions (Sobel, 1973). Over 100 years ago, in 1849, Sarah Roberts wanted to walk to her neighborhood school. Instead she was assigned to a school almost a mile's walk away from her home. Her lawyer, Senator Charles Sumner of Massachusetts, argued that separate schools created a caste system and contended that racially separate school could never be equal. But, the courts then ruled that "colored" schools were well suited to the needs of "colored" students.

Segregated schools wherever and whenever they occur are sanctioned by law and embedded in a total situation of racism and inequality for blacks and whites, rich and poor (Smith, 1976). Since 1849 when Sarah wanted to walk to her neighborhood school, there has been little progress from rhetoric to reality. Although the Civil Rights Act of 1866 outlawed racial discrimination (Gottlieb, 1976), federal housing programs have done little to foster biracial living (Bullock, 1976).

HEW has failed to proceed against school districts in the north and west that practice racial discrimination. This is in direct violation of Title VI of the Civil Rights Act of 1964 and the Elementary and Secondary Education Act of 1965 (Glickstein, 1976). The anti-discrimination provisions of the Emergency School Aid Act of 1974 have not been enforced (Bullock, 1976). Furthermore, Government rulings have consistently reinforced a tradition that sanctions rich public schools for rich people and poor public schools for poor people. Although California's pioneering decision in Serrano (1971) ruled that public school children have a right to a level of education unaffected by the variation of taxable wealth in their school districts, the Supreme Court in the Rodriguez decision (1975) stated that education systems discriminating on the basis of wealth were not in violation of the Constitution (Glickstein, 1976).

Like the Rodriguez decision, the Millikan decision is considered by many as a "giant step backward." Although government policy in school district boundaries, financing and housing had created an involuntary ghetto in Detroit, the Supreme Court would not sanction multidistrict desegregation (Showell, 1976). The distinction was made between de facto and de jure segregation. De facto segregation is supposedly based on housing patterns. De jure segregation is purportedly governmentally organized, condoned and maintained. This distinction, a spurious smoke screen for a de facto segregation is, and always has been, a result of government action (Sobel, 1973). Segregation is the result of institutional arrangements at the federal, state and local levels. For generations school boards have consistently created neighborhood schools for whites and turned away black children who attempt to enroll in the nearest so-called neighborhood school. (Showell, 1976, p. 106)

In Boston and in Los Angeles, segregation was the deliberate intended result of school board policies. The north and the west have built new schools for decades with sizes and locations designed to promote segregation (Pettigrew and Green, 1976, p. 10). We, the people, have created our ghetto schools, sanctified them with our prejudices, and perpetuated them by our legislation.

Coleman protests that compulsory desegregation is a restriction of people's rights and the law must flow from the will of the people (Coleman, 1975). However, these protests ignore two important items. First, income tax, traffic laws, and the desegregation progress of the South did <u>not</u> flow from the will of the people. Secondly, the United States Constitution was created by our forefathers <u>not</u> as a vehicle for majority or elitist rule but to protect and insure equal rights for each minority.

Traditional racism, supported by the public and sanctioned by government policy is further exacerbated by the media. Professional scientists are, after all, human and have egos like everyone else. The incentive for publicity is hard to resist. Media reporters reward us all for anything that is truly startling (Crain, 1976, p. 37). "The theme of social discord is extraordinarily well-suited to television. It is a hook from which one can hang a good deal of sensational film footage." (Levinsohn, 1976, p. 89).

During the past 20 years, there has been more peaceful integration of schools than violent. The peaceful desegregation in Denver and the massive peaceful desegreation of the south received little media coverage. The "big" news is violence, disorder and lawbreaking (Levinsohn, 1976 , p. 90). Television teaches us how to react. Flaunting the law is an acceptable and commonplace practice. If the media gave, at the very least, equal coverage to ethical, law-abiding and productive biracial school settings, much of the public anxieties and hostilities would be mollified.

DESEGREGATION: Public Programs and Protests

Traditional societal racism could be alleviated through private initiative and/or public legislation. Private initiative has produced little more than haphazard short-term "do-gooder" campaigns during the past two hundred years. Unfortunately, too often we do not feel it necessary to be "our brothers' keeper." Today, our best hope is a reliance upon the courts and legislation to bring to fruition the "Simple Justice" and equality for all which was so adamently proclaimed in our Constitution (Kluger, 1976). Government policies have attempted to correct educational inequities through compensatory education and desegration programs.

Compensatory education is considered by many to be a massive and expensive failure (Carrison, 1972). Perhaps the funds were in the hands of incompetent personnel; perhaps the programs themselves were inadequate to overcome negative self-concepts and frustrating family experiences; perhaps compensatory programs actually increased the disparities in educational outcomes by labeling students as slow and inferior. And, perhaps, "Special" treatment is in reality a euphemism for inferior education (Kirp, 1976, p. 131).

There has been lot of rhetoric about "quality" compensatory education as opposed to "integrated" education. Compensatory education, thereby, can be viewed as a phony smokescreen reminiscent of the "separate but equal" doctorine in Plessy v. Ferguson, 1896 (Rist, 1976, p.112).

Desegregation has proceeded slowly. There has been both professional and public opposition. There has not been as much success as we would hope for. The reasons for this are many and varied: traditional racism; little or no preparation on the part of school personnel and the community; reluctance on the

part of both black and white politicians to relinquish power; and confusion concerning the meaning and purposes of desegregation itself.

One of the most flagrant confusions in desegregation proposals is the confounding of the issues of race and poverty. It is not race that makes a slum school, but poverty (Conant, 1971). We are haunted by racial differences, but the most significant differences are that of economic class (Boulding, 1976). IQ scores are related to economic class membership, not to racial/cultural group membership alone (Gordon, 1976, p.4). Any professional observer can readily recognize the caste system which operates in most classrooms. Reading groups are directly related to socio-economic class. Teachers behave differently toward the different groups and this becomes an important influence on the children's achievement (Rist, 1970, p. 411.)

Therefore, districts which comply with Court orders by placing poor whites in the same classroom with poor blacks are perpetrating a cruel hoax upon both the children and the intent of the Court. In Atlanta and Dallas, middleclass whites and blacks joined in an unholy alliance to stack the deck against the poor children of both races.(Finger, 1976, p. 63). In Boston, the poor white children lost out again as they were not included in the final court order. While 24,000 black children were bused to middle-class suburban schools, the children of poverty level white parents remained in their slum schools (Willie, 1976, p.17). The poor whites are today perhaps the most disadvantaged minority - - they simply do not exist (Carrison, 1969). Reference books, almanacs and

census reports define minority as "American Indian, Black, Oriental and Spanish Surname." (Standard Education Almanac, 1977, p. 431). A few months ago, Judge Egly stopped the court proceedings in Los Angeles to request a clarification and definition of the word "minority". Do professional and affluent blacks, Mexicans and Jews considered themselves a minority? Would anyone seriously object if the son or daughter of a black with five Ph.D.'s and three Nobel prizes enrolled in Beverly Hills? No-- it is the children of the poor that we fear.

If we accept the adage that the "poor shall always be with us" what shall we do with their children? They did not ask to be born and raised in inadequate, hopeless, hungry and frustrating environments. Their hostility is evidenced in the use of knives and guns and other disruptive activities which we directly witness or vicariously read about. School district boundaries can be gerrymandered to include the poor of all colors - black, brown, bronze and white. We can sequester them with their knives and their hostilities in the same school. We can even call the school an integrated facility. Until we come to grips with the education of the children of poverty, all desegregation plans become a useless exercise.

Furthermore, many integration plans are flagrantly biased against the poor. Voluntary open enrollment will not alter patterns of segregation (Meadows, 1976, p. 143). Poor people do not have the time or finances to transport their children to school. Magnet school will draw middle-class well-motivated blacks, but not the poor blacks or whites (Williams, 1977, p.51). School pairing usually results in biracial rich schools and biracial poor schools (Foster, et. al., 1972).

The only plan which would genuinely bring about racial, ethnic and class equality of education are variations of what is sometimes called the "pie" plan. This is a method of redistricting where school boundaries resemble a pie wedge beginning at the inner-city core and flaring out to include the suburbs. Of necessity, this plan usually requires the transportation of children - by horsecart or bus.

Busing is a panic word today. However, it is not a desegregation plan per se, but merely a technological tool for implementing proficient educational services. "Would physicians applaud if legislators were to prohibit the use of emergency vehicles in medical practices." (Wayson, 1976, p. 55).

> The current controversy over school busing is surprising to those of us who have devoted our lives to public education. The school bus has been a major factor in improving the educational opportunity of hundreds of millions of American children during the last half century. (Donald Morrison, President, National Education Association, in Mills, 1972, p.3).

Busing -- or some form of transportation for schooling — has been a national tradition for over 100 years - longer than the neighborhood school. In 1969 Massachusetts enacted a law authorizing the spending of public funds to carry children to and from school. Usually a farmer in the neighborhood was contracted to provide horsedrawn wagons or carriages (Mills, 1972, p.4). Compulsory forced transportation was a necessary outgrowth of compulsory forced education legislation. If people do not object to forced education, why do they object to forced busing? The U.S. Supreme Court pointed out in the 1971 Charlotte-Mecklenberg decision that over 18 million children were bused to school every day. School boards regularly vote funds for transporting all of the children in their districts, yet vigorously pass resolutions opposing busing for purposes of desegregation (Sobel, 1973).

Parents who vehemently oppose busing and cite the neighborhood school as an "American Tradition" have no qualms about busing their children greater distance to private homogeneous schools. Throughout the nation's history, no one has seriously objected to white and black or poor and rich children being transported past geographically nearer schools to distant more homogeneous educational facilities. It has been estimated that if the entire nation bused children to school for integration reasons only, the number bused would be decreased or essentially remain the same as it is now.(Metropolitan Applied Research Center, 1972, p.10).

> "Although the neighborhood school is defended as a national tradition, it is education that is the American tradition, not the neighborhood school. Legislation concerning education began in America over 300 years ago, while the neighborhood school is hardly 50 years old. Since the enactment of Massachusetts' "Old Deluder Satan Law" of 1647, Federal, State and local laws set aside land for schools, and legislated taxation for funding, teachers were hired, and children were sent to school. Often these schools were several miles from the homes of the students.
>
> As large populations gathered in urban centers, neighborhood schools developed by accident, not by intention. Like their rural predecessors, these schools were formed to educate. When schools do not perform the function for which they were intended--education of the young--alternate ways must be found. When generation after generation grow up as hostile strangers or as functional illiterates, it must be concluded that the neighborhood schools are not educating. Over 40 years ago, rural America realized that its children were not being educated well in "neighborhood" schools. Accordingly, over the past decades, 70% of our nation's school districts have consolidated, pooled their funds, and their children. The result has been increased facilities, books, and equipment; a wide variety of course offerings and better teachers. Today in rural, urban and suburban areas, more than 65% of our nation's children are bused to school for reasons other than desegregation and no one objects" (Carrison, 1972, p.225).

The hysterical protests against busing have generated a plethora of irrational myths. One of these myths concerns the sanctity of the neighborhood school. There is no educational or legal tradition behind the concept of the neighborhood school (Sobel, 1973). Obviously, many American families feel that they can buy a public school with the purchase of their private house. The formula is simple: rich housing=rich school and conversely, poor housing=poor school. Thus, public institutions are perverted into a rich child's luxury or a poor child's albatross.

The concept of the neighborhood school is also related to the concept of local control. But local control is not congruent to reality. The freedom of choice of poor districts is the same as freedom of choice for poor people. Furthermore, one major characteristic of the American people is mobility. The average person makes 14 moves in a lifetime (Rosenberg, 1976, p.443). And, one out of four families move each year (Rist, 1976, p.122). The neighborhood school and local control therefore become spurious phony issues.

Sobel cites some other "phony" issues relating to busing:

"The cost will be too great for the taxpayer to bear." Yet,

many transportation programs save school district money, while numerous others are refunded all or in part from more equitably funded sources, such as state or federal governments.

"Our children will be forced with safety hazards." But all available statistics indicate that the safest way to get to school is by bus.

"The President is opposed to busing." Yet the U.S. Supreme Court has ruled that busing for purposes of integration is legal.

"This is an intolerable burden on parents because of having to get up earlier, increased care of children, etc." But most busing is for comparatively short distances and requires little additional time in getting up in the morning. Further, many parents have additional time because elementary school children now remain in school for lunch.

"My rights are being violated by having my children bused across town." It is the responsibility of the board of education, not parents, to assign children to schools. Again, most busing is for comparatively short distances and not across town.

"Their schools are not as good as ours." Yet, professional educators almost invariably allege that education in all schools in the district is equal. When integration takes place, formerly black schools are abruptly upgraded as white children are enrolled.(Sobel, 1973, P. 3.)

Another current argument cited by busing opponents is that of "White flight." The factual data for this argument is for the most part based upon Coleman's research (Coleman, 1975). Many professional critics have seriously questioned both the personal philosophical and methodological basis of this research (Pettigrew and Green, 1976; Robin and Bosco, 1976; Rossell, 1975; Wegman, 1977). Some of the controvertial items are:

- the ongoing process of suburbanization since the 1900's was completely ignored.
- there was a false assumed stability of demographical patterns.
- the data were skewed by two atypical cities.

- exclusion of data from cities that would change research results.
- a disregard for differential birthrate patterns.
- confusion of race/ethnic/social class variables in the data.
- lack of discrimination between cities that had "de jure" or "de facto" segregation.
- lack of definition and distribution of "between-city" and "in-city" segregation.
- personal, philosophical and political prejudices (e.g., a small part of segregation is due to the law; the will of the majority shall prevail).

If school desegregation plans followed ethical principles of simple justice for all children, a segregated school might become a rarity rather than the rule in America. School desegregation could lead to housing desegregation. The threat of "If you desegregate the schools, we will move out" is a form of "whitemail" that might vanish from our society (Sobel, 1973, p.2). Equality of educational opportunity cannot occur without complete racial, ethnic and economic desegregation. Desegregation cannot occur without busing.

> "All things being equal, with no history of discrimination, it might well be desirable to assign pupils to schools nearest their homes. But all things are not equal in a system that has been deliberately constructed and maintained to enforce racial segregation" (Chief Justice Warren Burger, 1971 in Mills, 1972, p. 3).

RESEARCH: Facts and Fallacies

> Young children are wholly free from racial bias and easily adjust to one another if brought together in the early elementary grades (Allport, 1954, p. vi).

Unfortunately, there is little valid research data to lean on for advice concerning desegregation (Alexander and McDill, 1976; Carrison, 1969; Crain, 1976; Foster, et. al., 1972). No viable studies are concerned with determining how desegregation should be done or locating techniques which will minimize public opposition and maximize student benefits (Crain, 1976, p. 31). Only one excellent study by Crain exists which evaluates school desegregation and its potential effect upon lifetime economic opportunities and social well-being (Bullock, 1976, p. 128).

Nancy St. John has reviewed and analyzed over 100 studies of the effects of desegregation on children and has pointed out glaring methodological weaknesses (St. John, 1975). Some of the research problems cited by St. John (1975) and Crain (1976) are:

- Most studies are short-term based upon achievement tests and therefore cannot be generalized to long-run situations;
- The quality of the school is usually not controlled. There is a great difference in generalizing from between-school data and within-school data.
- Small samples are used.
- Each city and/or suburb represents a unique situation.
- Control groups either do not exist or are poorly matched. Population definitions are usually incomplete and SES data are usually lacking.
- Four-cell research designs with pre and post tests are rarely used.
- Measurement tools are inadequate. Most of the studies are based upon the results of achievement tests which although

refined during the past 100 years, are unable to measure the very important "intangibles." Attitude tests which were first developed during World War II are still very crude.

In reviwing the research literature, a responsible social and behavioral scientist may only tentatively conclude that:

- The evidence seems to indicate that the earlier one comes into close contact with dissimilar groups, the less hostility and the greater the ease with which subsequent interaction occurs (Bullock, 1976, p. 128).

- Blacks who attended integrated schools were more likely to attend college, to enter higher status occupations, to have stable marriages and to say they are happy (Crain, 1971, p.25).

- Peer modeling influence has the strongest effect on aspirations and achievement of school children and youth (Picou and Carter, 1976, p. 12).

- The effects of integration are not detrimental (St. John, 1975, p. 35).*

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* Although St. John admirably pinpoints the research deficits of 120 desegregation studies, she uses these deficient data to recommend against busing because "...it consumes... scarce gas and contributes to highway pollution and congestion." (St. Johm, 1976 , p. 131).

MORALITY: Democracy and Equality

We cannot rely upon the counting exercises of research to bring about equality of educational opportunity for all of our children. We are a nation that has attached great importance to education. George Washington and Thomas Jefferson regarded education for all the people as the best foundation for "the preservation of freedom and happiness." (Glickstein, 1976, p.1). In Sweatt v. Painter (University of Texas Law School, 1950), in the Brown decision (1954), and in Boston (1974) the courts relied upon the unmeasurable intangible considerations such as a student of one racial group being able "to engage in discussion and exchange views with other student." (Glickstein, 1976, p.4).

Segregation is a method to teach superiority and inferiority (Wayson, 1976, p. 54). "Segregation is the perception of certain groups that they are 'on the outside looking in' and systematically excluded from the basic values and gratifications of society. The condition such people seek to attain can be referred to as 'integration'— a sense of belonging to the mainstream of society, of not being set apart, of having access to the satisfactions society defines as important." (Miller, et. al., 1976, p. 37).

An integrated school is central to the success of an integrated society. Racial isolation in the school is bound to the larger issues of racial equality and improved racial relations (Levinsohn, 1976, p. 1). Our nation gains or loses in the full or partial development of human potential (Rosenberg, 1974, p. 443). Any child, white or black, poor or rich who goes to school with only his/her own kind receives the "hidden curriculum" (Fantani and Weinstein, 1968) of a disadvantaged education—irrelevant and unreal. We must close the "appalling gap between our pretentions and practices." (Reissman, 1962, p.159).

GENETICS: Diversity and Survival

The moral imperative of integration is inextricably interwoven with the genetics of survival. There are many examples in the literature of the social and behavioral sciences concerning the detrimental effects of insularity and isolation and the beneficial effects of diversity and variety.

Genetic diversity is the key to survival of any species for adaptability. Bacteria, among the smallest single cells found in nature and paracmecium which are somewhat more complex, ordinarily reproduce by binary fission (i.e., splitting in half). After several generations, they often exchange nuclear material with other strains. It has been observed that under adverse conditions, these conjugations of different strains for the purpose of exchanging nuclear materials occur much more frequently. From these exchanges, new strains merge.In as much as environment is never constant, and in the course of years may change profoundly, a perpetual premium is placed upon the capacity for modification and adjustment (Buckbaum, 1961; Pelczar, 1972).

The development of hybrid agricultural crops is a highly refined science. The advantages of crossing independent strains are well known and understood. The American corn crop is more than double what it would be without hybrids. Other cereal crosses are producing outstanding yields world-wide in wheat, rice and grain sorghums. This is not new, since "even the Indians and early settlers mixed corn of different colored grains before planting, for experience had shown that a greater yield was obtained when there was a mixture of kinds than when a single type of corn was planted." (Winchester, 1966, p. 436).

Higher up the genetic ladder, almost 100% of the hogs marketed in the United States today are the progeny of carefully planned crosses between inbred

strains and varieties. The increased vigor of these crosses is vividly demonstrated in the cash returns to the breeders. Specific strains are bred to achieve certain desirable characteristics. This, however, results in an accompanying loss of vigor and fertility which can only be regained by an outcross with another strain (Jenkins, 1975).

Recent investigators have demonstrated that phenomena similar to those observed in plants and animals occur in humans. Fossil remains indicate that those populations which became geographically isolated and were forced to inbreed, suffered a depletion of genetic variability. This resulted in a decreased ability of those populations to survive with changing environmental circumstances. Other populations which kept their variability constant by gene flow from neighboring populations evidenced greater survival chances (Eckhardt, 1972; Dobzhonsky, 1951). Historically, most human groups have had vigorous taboos against incest. (Freud, 1918; Benedict, 1934; Malinowski, 1944, Mead, 1955). In recent times, the incestual practices of the Spanish and Habsburg monarchies resulted in haemophilia and insanity (Toynbee, 1946).

The geneticist Dobzhansky writes, "..Man is the only species on earth that relies for its adaptability... on culture learned by each individual in his or her lifetime...Mankind is the sole possessor of culture because it is the sole possessor of a genetic basis for culture. The key to mankind's evolutionary success is neither bodily strength, nor robust health, nor resistance to environmental insults. It is adaptability by cultural means. Adaptation by cultural changes is vastly more effecious than adaptation by genetic change. Genetic mutation is limited by change. New ideas and human inventions are under no such limitations. Carriers of the widest range of genotypes reach the highest levels of proficiency...Mankind is the product of selection for genetic diversity and genetic educability." (Dobzhansky, 1972, p. 527-530, italics added).

Just as genetic isolation is detrimental to the survival of the species, psychological isolation is detrimental to the potential health of the individual. Genetic potential withers if it is not stimulated and developed (Elkind, 1971, p. 34). Experiments by Bennett and Rosensweig report that rats raised in enriched "playground" environments evidence not only greater intelligence but also greater brain weight and an increase in the chemical enzyme which facilitates the transmission of impulses from one nerve cell to another, when compared to matched samples raised in less stimulating circumstances. (Bennett, 1964; Krech, 1970). The classic Thompson and Melzack experiments showed that dogs raised in isolation became "..highly agitated, exhibited diffused neurotic behavior...they did not know how to cope...They were naive and unsophisticated. Their learning potential was inhibited." (Thompson, 1954, p.81; Melzack, 1954).

For several decades, Oscar Lewis has been recording the lives of individuals growing up in ghettos isolated from the major society. The individual who grows up in this type of environment "...has a strong feeling of fatalism, helplessness, dependence and inferiority... Other traits include a high incidence of weak ego structure, confusion of sexual identification... a strong present-time orientation... and a high degree of psychological pathology of all kinds." (Lewis, 1966, p. 23).

Some psychiatrists and sociologists point out the positive effects of a sense of community and small insular groups (Coles, 1975). However "... developmental rigidity of behavior is advantageous only where the environment is uniform in space and stable in time." (Dobzhansky, 1972, p. 530). Our present technological advances in communication and transportation capabilities dictate that no individual can afford the temporary security of group isolation. Although research data is meager, we do have some evidence that adult individuals raised in integrated neighborhoods and schools have higher self-esteem and are more apt to report feelings of general life happiness and well-being than individuals raised and educated in insular ghettos (Rosenberg and Simmons, 1971); Schuman and Hatchett; Crain, 1971).

Fabun writes:

> "Metallurgists tell us that it is at the boundary layers--the interfaces between crystals in metals--that action takes place under force. Geologists say that the great changes in the earth take place at boundary lines where forces meet — the surf at the shore, the rift between fault blocks moving in different directions, the edge where forest meets meadow. Accelerated change, in both the human and the physical world is more likely to take place along those interfaces where culture meets culture or different kinds of neighborhoods rub shoulders along a common street. In cities, the 'dead' areas are those where borderlines do not exist; change moves there very slowly... People living in dead areas become dead. The history of mankind is a chronicle of change and action that accelerates along the interface between different people (Fabun, 1966, p. 16).

The historian, Teggart, suggests that the great advances of mankind have been due, not to the mere aggregation, assemblage or acquisition of disparate ideas, but to the emergence of a certain type of metal activity which is set up by the opposition of different idea system (Teggart, 1949). The acceleration of change came from the interfaces of the human world. The strongest and most vibrant civilizations develop along transportation and trade routes. Seaports and sailors

brought physical, cultural and intellectual stimulation to formerly isolated areas (Caldwell, 1949). Traditional value systems and life styles were no longer adequate. Ideas conflicted. It became more and more essential to know and to think. The rise of the medieval universities in the 12th and 13th centuries was no accident. They developed to fill the need to explore the varieties of philosophical thought and technological advances of many differing populations meeting at the interfaces (Burckhardt, 1944; Childe, 1957; Ortega Y. Gasset, 1958).

Perhaps sociological conflict at the interfaces of mankind is the true patron saint of the arts. The chronology of the great artists of the western world present a chronology of the rise of great towns and seaports (Hagen, 1927; Hauser, 1952; Upjohn, 1958). During the 14th century, Florence gave us Bellini, Titian and Giorgone. 16th century Spain gave us El Greco, Ribera and Valasquez. 17th century Holland gave us Frans Hals, Rembrandt, Jan Steen and Vermeer. 18th century England gave us Reynolds, Gainsborough and Turner. 19th century France gave us Delacroix, Rousseau, Renoir, Gauguin and Matisse. 20th Century America has given us John Singer Sargent, Weber, Demuth, Shahn, Rothko, Gorky, DeKooning, John Martin and Andrew Wyeth-- to name a few.

If our nation has been great in the past, it is because we supported diversity as an absolute ideal, if not as an absolute practice (Padover, 1953). We were never a melting pot. Manuel Jiminez has called us more like a salad. You look in there and you see the cucumber, avacado and lettuce. Together it's a salad, but yet each thing retains its individuality and relates to the other (Los Angeles Times, 1975). By creating our insular ghettos, we are not relating to each other. We want our children in "good" schools. Whose children shall we put in the "bad" schools? We all build ghetto walls around our schools, our homes

and our professions.

Our pot has melted. The pieces of the salad are scattering off separately. To survive, we must find a way of putting the pieces together -- each retaining its own individuality, yet each relating to each other. The Humanists of the 15th century at their best were engaged in sharing, communicating, widening, ever educating themselves and others. They realized that cross-fertilization was needed, not inbreeding (Crovin, 1971). We must become the Humanists of the 20th century.

Earthquakes usually indicate that a mountain range is building. Similarly, our social turbulance undoubtedly indicates that a major socio-cultural change is taking place. The potential of our kind of genetic and socio-cultural mixture is awe inspiring. In 1932, George Counts asked "Dare the Schools Build a New Social Order?" (Butts, 1976, p.4). Yes, we dare and we must.

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